323 [177] reverting to make their clay cooking pots as before. There are several common pottery shapes. One kind is a large vessel with a pointed base which is slightly rounded, and a projection near the base, the neck indented, and a projecting rim. This type is called *kwure'* in Boruca, and resembles the Spanish *tinaja*. Other forms consist of smaller vessels with rounded base and a flat protruding rim, at times with a projecting nubbin, as if an attempt to portray a head, tail, and wings, such as is encountered on the pots found in ancient graves; and sometimes the *comal* or indented clay dish which is used for frying. Plain rounded vessels, often with a thumb-nail design on the border or rim, are common for cooking.

[462] Women are the potters. The usual way of making a vessel is to mash the clay, if soft, with the hands, and if hard, with a stick, until it is fine. Then a coil is made of this clay, and the coil doubled over to give more strength to the whole. The base is started with these coils in the manner of a large tortilla, or corn cake. A rounded wooden mold is used only for the base. The clay tortilla is put in the mold and shaped to the sides. Then coils of clay are added, and the vessel grows above the mold. Smoothing and evening are done with the hands. Once completed, the pot is left from fifteen days to one month within the house to dry. The excess clay is then removed with a knife, and the vessel is polished by rubbing it all over with a seed which comes from a vine called in Spanish *ojo de buey* (*Mucuna urens* [L.] DC.). A bed of firewood is made outside the house, and the vessel is placed in the center. Firewood is stacked around the pot until it is covered. Fire is set, and the wood burns away leaving the vessel intact. When a particularly strong pot is desired, a *masa* is added. This *masa* is ground corn mixed with water to form a paste. It is put both inside and outside of the vessel at the moment it is removed from the fire, and while it is still red from the heat. After the pot is cold, the *masa* is removed.

383 314 Rubber. The use of rubber does not seem to be very ancient with the *Boruca*. The gum from the wild rubber tree which abounds in the vicinity (*Castilla fallax* O. F. Cook) is

[p. 19-B]
occasionally used on the dug-out canoes.

383 occasionally used on the dug-out canoes. This rubber has to be beaten before applied. It is put on cracks or fragile places in the boat, and the glue from the *tuskra'* palm (see p. 19) is put on top of this (see p. 15). Pieces of old [439 524] rubber inner tubes collected from the coast are used by the boys for sling shots (see p. 8).

281 **Skins.** Hides are sun-dried without any preservative, buzzards and chickens being allowed to pick the skin clean. They are used for beds (see p. 13), to dry cotton (see p. 16), corn, and other grains (see p. 9), and for drums (see p. 29).

322 **Wood and Stone.** Wood is important for the houses of the *Boruca* (see p. 11), for the low benches, mortars to husk grains, shafts of agricultural implements, weaving implements, canoes, fishing gear, and, occasionally as hives for bees. The only use of stone at present is 324 for grinding corn and cacao.

[Continued p. 20-B, first paragraph]

MEASUREMENTS OF TIME

805 [825] The first four hours of the day are told by cock crows.[82] The Indians talk of the "first crow of the cock; the second," etc., up to the fourth. From then on the telling of the hour is dependent on the breaking of dawn and the sun. The *Boruca* also watch the moon, using its various stages during the month as a gage for planting and even for cutting a tree. They also calculate the divisions of the year by the

[continued p. 20-B, second paragraph]

LIFE CYCLE

844 [783] **Birth.** Before the birth of a child, as well as after the birth, the house is purified with the incense of copal (*Protium costaricense* [Rose] Engler) (see p. 24), mixed with castor oil, or, sometimes, with the oil from the copaiba or *camibar* tree (*Prioria copaifera* Griseb.) which grows in the Diquis Valley. The oil is used only as a binder, and to add to the burning quality. This mixture is put in *comales* (see p. 19) under the bed. The mother is given a purgative of *cordoncillo* (see p. 11), both before and after the birth, and is also given the liquid left from boiling the bark of the *camibar* tree. The umbilical cord is cut with a knife made of cane, *caña blanca* (see p.

[continued p. 20-B, third paragraph]

[82] Pittier, 1941, p. 84, also calls attention to this fact.